



because of the author's personal involvement in anti-trafficking work. This initial provocation draws you in and the book's genius is that it covers so many necessary angles of the subject matter. Without question it gives its readers a rounded comprehension of the sinister industry of human trafficking from a biblical perspective.

The author wishes to interface the contemporary problem of human trafficking with the bible to ask whether it has wisdom to undermine such societal wickedness. Following a definition and survey of what the current day problem is, Carson rewinds history to demonstrate what motivated the famous Christian Abolitionists from both America and Britain. Her discussion of how the American Abolitionists based their arguments on a reading of Scripture whereas their British counterparts did not, was a fascinating and illuminating encounter.

Carson's honest revelation of shameful hermeneutical approaches, which perpetuated the plight of the slave trade from perceived seminal theologians, is more than a warning shot today across the Church's bow. The warts of the Church's past also make this a compelling read, albeit a shameful past in places. Repairing such readings of Scripture by revisiting the complex themes of 'slavery' and 'prostitution' are rich and resourceful. These analyses provide an intelligence and rigor in light of history that today's Church requires.

The author simultaneously takes the reader on a journey through biblical hermeneutics, showing the value of the historical-critical method, but not ending there. Using the best of this method and combining it with the best of social-scientific, rhetorical and narrative criticism, and feminist hermeneutics, the reader is put through her paces as the difficulty of reading the bible in light of contemporary human trafficking becomes evident.

Not leaving readers confused, Carson instead articulates, with a deftness of touch, the necessity of reading the bible in view of human trafficking with an 'intuitive hermeneutic' (p. 6) that is redemptive in shape. For those seeking to energise the Church to tackle this vast, opaque, and systemic evil, this book will leave activists much better equipped. A worthy read!

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EXPLORING THE Gnostic MYSTERIES OF THE INEFFABLE

Erin Evans, *The Books of Jeu and the Pistis Sophia as Handbooks to Eternity: Exploring the Gnostic Mysteries of the Ineffable* (Leiden: Brill, 2016. €114,00/\$142.00. pp. vii + 284. ISBN: 978-90-04-28446-3).

Despite discovery prior to the Nag Hammadi Codices, the texts featured in Evans' work, the *Pistis Sophia* (PS) (Askew Codex) and the *Books of Jeu* (BksJ) (Bruce Codex), have received much less attention. This book fills a significant gap, and attempts to reconstruct the groups behind these 'Jeuian' texts, so called after their key demiurge.

The Jeuian literature is first overviewed, with the author's position on 'Gnosticism' clarified (it is understood as a spiritual framework). Appendices provide simplified diagrams of Jeuian cosmology. The book has three major parts. Part 1 deals with baptism and ascent in the *BksJ* and *PS* 4 136–143. It is argued that these texts provide a guide for the soul's ritual purification and ascent through mystical realms to the Treasury of Light, Jeu's residence. The *BksJ* are suggested to be specialised guides for instructors, and *PS* 4 135–143 an initiate's guide to lower cosmological levels. The diagrams in the *BksJ* are compared with others from late antiquity, yet seen as ultimately unique. Part 2 addresses the moral framework in the Jeuian literature (*PS* 4 144–148 and *PS* 3), with punishments outlined for souls in realms according to severity of sin. These texts, Evans suggests, were read by initiates before baptism. An important observation is the increased utilisation of Christian scripture, attributed to syncretisation attempts with the 'Gnostic Christian' environment of 3rd–4th-century Egypt, and/or a method of competing with Sethianism, offering less controversial adaptations of familiar material. Part 3 mainly deals with *PS* 1–2: the myth of Pistis Sophia's fall from and restoration to the thirteenth aeon. Although similar to other stories of wisdom's redemption, Evans views it as specific to the Jeuian system.

Evans highlights well the gradual development of the texts, and their manipulation of material to attract members. While I believe Evans is correct to be cautious about the group's affinity with mainstream Christianity (Jesus's birth, death, and

resurrection are not important, and he is not called 'Christ'), I find it less problematic than the author to accept that they could have identified as Christians (in one form or another), especially at later points in the texts' development, when Evans acknowledges the increasing influence of surrounding 'Gnostic Christianity'. Considering the complex cosmological systems in these texts, Evans' presentation is extremely accessible, with essential concepts summed up clearly, and will be an asset to scholars of Gnosticism, early Christianity, and late-antique religion more broadly.

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INNER-BIBLICAL ALLUSION IN MALACHI

Jonathan Gibson, *Covenant Continuity and Fidelity: A Study of Inner-Biblical Allusion and Exegesis in Malachi*, Library of Hebrew Bible/Old Testament Studies 625 (London: Bloomsbury T&T Clark, 2016. £90.00. pp. xvii + 302. ISBN 978-0-56766-514-0).

The book under review is an insightful study of the covenant theme in the book of Malachi; it originated as a PhD dissertation supervised by Robert Gordon at the University of Cambridge. Gibson elucidates how Malachi uses earlier biblical texts in order to develop the theme of covenant continuity and fidelity (or lack thereof). His exposition of inner-biblical allusion and exegesis in the development of Malachi's theme of covenant clarifies neglected aspects of this prophetic book.

In the first two chapters Gibson deals with preliminary matters, such as the history of research on this topic and certain methodological concerns, especially with regard to criteria for evaluating correspondences between texts. He then takes up the seven major pericopes that frame the book of Malachi: 1:2-5; 1:6-2:9; 2:10-16; 2:17-3:6; 3:7-12; 3:13-21 [4:3]; 3:22-24 [4:4-6]. In treating the first six sections of Malachi, which are disputation speeches, Gibson adopts a consistent organizational pattern. He presents (1) the Hebrew text of the pericope with his translation; (2) analysis of text-critical issues; (3) discussion of structure and

theme; (4) summary of the covenantal focus of the pericope; (5) detailed treatment of inner-biblical allusion and exegesis at work in the passage; and (6) his conclusions. The chapter treating the final summary section of Malachi proceeds along similar but slightly different lines due to its particular features. A final chapter summarizes the results of the study, categorizes the types of inner-biblical interpretation found in Malachi, and evaluates their significance for Malachi's central theme of covenant.

Several things are noteworthy in this volume. First, the author has a thorough control of prior scholarship dealing with the book of Malachi; he has read widely and critically in this area. As a result, the book provides a valuable overview of relevant scholarship. Second, Gibson's analysis of Malachi is consistently clear, perceptive, and rigorous. Third, he charts confidently his own course, at times accepting conclusions of other scholars and, when appropriate, setting them aside. But this is always done judiciously, carefully, and charitably.

The book is well produced. I noticed only a few minor typos, omissions, or infelicitous expressions. An unfortunate production mistake has left two pages (pp. 247-248) reversed in order, which will no doubt confuse readers until they realize what has happened. In summary, this volume is an excellent treatment of an important theological theme in the book of Malachi. I am pleased to recommend it.

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CONFRONTING THE SOCIAL TECHNOLOGIES OF A WORLD COME OF AGE

Barry Harvey, *Taking Hold of the Real: Dietrich Bonhoeffer and the Profound Worldliness of Christianity* (Cambridge: James Clarke and Co, 2016. £21.50. pp. xiii + 342. ISBN: 978-0-227-17597-2).

In this work, Barry Harvey examines the profound 'this worldliness' of Christianity by viewing it through the current social technologies which